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Cannibalism Still Much In Evidence

Man is still much eaten by his fellow man. It is estimated that millions of savages on the upper Congo are inveterate cannibals. Millions more perhaps have the same taste in New Guinea and certain groups of the South Sea Islands, notably the Solomon, the New Hebrides and New Ireland.

Why this should be so is a mystery that has perplexed the anthropologists. David Livingstone, the first white man to cross the Manyema country, in Central Africa, was reluctant to believe that cannibalism was not in some way associated with superstitious rites. But when he saw the eagerness of the natives for what was evidently their favorite food he could no longer close his eyes to the simple fact—the Congo man preferred human flesh to any other kind of meat.

The extent of the practice is indicated in the evidence given before the various Congo inquiry commissions, says a writer in the Charleston News and Courier. One native witness after another came forward and laid on the table bunches of twigs and leaves, each one representing a human being that had been killed and eaten by the so-called sentries employed by the Belgian administration to supervise the bringing in of rubber.

It has even been asserted that those tribes which do not indulge in this practice are inferior, mentally and physically, to the cannibals. "And yet," said Livingstone, speaking of the Manyema, "they are a fine-looking race. I would back them to be superior in shape of head and general physique to the entire Anthropological Society."

For many years travelers generally omitted from the books mention of cannibalism. Such stories would, they fancied, be considered exaggerated, if not positively untrue. But of late the explorers of all nationalities have studied both people and practice with scientific zeal.

Sir Harry Johnston, Herbert Ward, Commandant Guy Burrows, of the Congo Administration; Dr. Parke, Capt. S. L. Hinde, also in King Leopold's service, and many others have spent years among the Congo tribes, and they give in a matter-of-fact way details of the habits of the savages which are almost incredible. In the Bangala country not only are the bodies of those slain in battle eaten, but the natives habitually kill men for food. And about this there is much curious system, such as inclines students of anthropology to suspect some hidden origin.

Thus the prisoner is not killed outright, but is placed chin deep in a pool of water, with his head made fast to a log lest he drown. The victim's limbs, by the way, have been broken three days previously. On the third day the poor creature is taken out and killed. This procedure, the fierce Bangala say, makes the flesh more tender.

The cannibals in all cases extract the teeth of their human prey for

necklaces and bracelets. The hair is made into fishing lines and nets, the skin goes to cover war drums and the skulls become fashionable decorations in the homes of tribal chiefs, whose greatest glory is a long array of these trophies of the chase.

Commandant Guy Burrows, lately in the service of the Congo administration, told the writer a curious story of the Batake people, a body of whom he led in a punitive expedition against the Mahode tribes.

The day had been marked by forced marches and sharp fighting, in which both sides left many dead in the thick jungle.

Presently in the gathering dusk a huge savage passed him stealthily, with a big bundle on his shoulder wrapped in leaves of the wild banana palm. Challenged by Burrows, the man said he was only bearing food for his comrades—just banana food. But in fact he and several others had been constantly going to and fro from the scene of the fight, cutting up the bodies and bringing them down in small parcels, so as not to attract the white man's attention as they passed his tent.

Yet in this very country are tribes that would not eat human flesh if they were starving; the curious little pygmies, for instance, of the Great Forest. Yet these are infinitely lower in the social scale than the cannibals—little better than apes, in fact.

Their huts would disgrace an intelligent animal. They have no arts, nor do they till the soil. These queer little nomads exist by hunting, trapping and fishing. They even pursue the elephant, shooting it in the foot with poisoned arrows and then tracking it until it becomes helpless, when they finish off the monster with their spears.

Turning to the South Sea Islands, the Germans, Dutch and British are striving to put down cannibalism in their respective spheres in New Guinea. So far these efforts have met with little success. The practice is too deep seated to be eradicated in a generation or two. No New Guinea maiden will look with favor on a suitor whose hut is not plastered with human skulls as testimony to his prowess as hunter and general provider for the home.

In the Solomon Island, New Britain and New Ireland, the natives are also cannibals from deliberate choice. In the Fiji Islands as late as 1850 lived cannibals as ruthless as any on earth. They fattened their victims in wooden cages until they were ready for the braising stones, which you may see in Ovalau to this day, together with notches or the trees recording the number of human beings sent to the ovens.

Here the eating of human flesh was full of symbols, poetry and philosophy, a thing sanctified by the gods and governed by intricate rules. Lord Stanmore, G. C. M. G., formerly high commissioner of the Fiji Islands, records that the natives reserved a special kind of salad for use at these feasts, and women were rigidly ex-

Tourists' Excursion TO THE Volcano, Kilauea

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Thursday morning at seven o'clock the party will leave by train for Glenwood, thence by stage, nine miles, to the Volcano, arriving there at eleven o'clock a. m.

Here the party will remain until Sunday morning. The two and a half days will quickly pass in this wonderland; among the attractions besides the Volcano, are "Kilauea Iki," the seven craters, the sulphur banks, the fern and koe forests.

Sunday morning at seven o'clock the party will leave by stage to connect with the S. S. "Mauna Loa," sailing from Honolulu at noon. The trip is along the coast, past the scenes of the lava flows. The steamer anchors for the night at Kealahou Bay, at which point Captain Cook was killed, one year after his discovery of the Islands, and here a monument has been erected to his memory. Those wishing to enjoy a beautiful carriage drive may leave the steamer at Kealahou and go overland to Kailua, 20 miles distant, and rejoin the steamer at that point, the cost per passenger being \$2.50 extra for this drive. The steamer leaves Kailua at noon Monday and arrives in Honolulu Tuesday, March 3rd, at daylight.

The round trip ticket is \$52.00, which covers every necessary expense of the trip to the Volcano and return, but does not include the cost of horses or carriages for side trips in Hilo and at the Volcano. Don't be dissuaded from taking this trip. It is an opportunity of a lifetime. Comfortable transportation, good hotels, and most picturesque scenery.

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cluded. But all that is over now, and no sign of the man-eating past remains in the group save a few historic relics of wood and stone.

The New Hebrides group is notorious for the comparatively recent clubbing and eating of Dr. Chalmers, the missionary, with his companion, Tompkins, and nearly a dozen native assistants.

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